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Congo News Letter

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WOMEN'S NUMBER

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Congo News Letter.

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KIMPESE WOMEN

MARGARET HALL

Last year's top class in the women's school was an especially fine one. Three of the women had unusual ability and particularly strong characters. In a class in religion it was found that those personalities were the result of hardships overcome and difficulties surmounted. Each one of them had, and still has, a real desire on her own part to serve God, and so is thankful for a husband who has dedicated himself to the ministry of teaching and preaching. Listen to them!

LUTA

"When I was a young girl I felt the call to serve God. One night I was sitting talking with some of my girl friends when one of them said, 'Whom do each one of you want to marry?' Each girl gave her answer but I just said, 'My husband must be one who is serving God.' Again at the time of my baptism I was asked what I wanted to do with my life and I said that I wanted to work for God.

"One day Mbotomwito, a teacher, asked me to marry him and I was so happy because I knew then that I would be doing God's work together with him. Disputes and troubles have entered the homes of some of those girl friends of mine who married for money, but in my home there is peace and happiness because Jesus keeps us in His love."

LUMENGO

"When I was twelve years old a teacher came to my village. I wanted very much to go to school but my mother said, 'No, you will be bewitched.' So my mother took me each day with her to the gardens. But I was set on the idea of going to school. After working a bit with my mother I would ask permission to get a drink. Then I would run back to the village and into class. As soon as school was out I would go home and start pounding flour or doing any other work about the house. Then when my mother would return from the garden she would be so happy to see so much work done and me still working, that she would not get angry with me or punish me. And so I continued to go to school until I learned John 3:16 and became a Christian.

"Then my parents who were not Christians wanted to marry me against my will to a man who already had another wife. I tried to find a way out of this difficulty but couldn't. Then God himself, the Father of Love, through the State straightened out the whole affair. The state man when he came to collect taxes saw my name already written in the tax book of the man to whom my parents wanted to marry me. He called for me and when he saw how small I was asked me if I wanted to marry that man. I said 'No.' So he forbid my parents marrying me to him.

"In time I went to the station boarding school, then taught for a while and became the wife of the station pastor. I had two children and then my husband died. I did not go back to my village, as is the custom, but stayed on as matron in the girls' school. Then I married a teacher in the boys' school, and with him was sent here to Kimpese for further training."

MIOTO

"Many thanks to God for all his blessings!

"When I became old enough to marry I knew whom I wanted to marry but my mother had some one else in mind. Now in our country it's a rule that children must

obey their parents; so this affair caused me a lot of difficulty: to refuse to obey my mother would be wrong; to marry a man I didn't love would also be wrong. However, since others said I must obey my mother I wrote a letter to Daniel saying that perhaps we could never marry each other.

"After a time I received a reply from him (his village was some distance from mine). He said, 'I received your letter and this is what I have to say: With man it is not possible, but God can work it out. Don't worry; just pray.' That letter strengthened me; I prayed often. Then I noticed the attitude of my mother toward Daniel began to change. Finally it was arranged that we should be married. Now my mother loves him like one of her own children. Truly God helps His children who put their trust in Him."

* * *

Luta's husband and Lumengo's husband both finished their work here at Kimpese last May so these women have since then been working, each in her own field, with and for her own people. Lumengo is matron of the girls' school at Moanza. Miss Shepard says, "She's a jewel; has won the complete confidence of the girls, who go to her with all their problems. She prays with them and for them."

Mioto's husband does not finish until May this year so she, having completed all the women's school had to offer her, has been taking work in some of the men's classes. Lack of knowledge of French bars her from certain courses but her standing at the time of the mid-term examinations was high in those followed—Old and New Testament, History drawing, music and others.

However, it is not only those who are ahead of their sisters academically who have felt the call. Dear little Musanda, who has been doing poor work even while repeating a class, gave her testimony one day: "If my husband should leave God's work I would still find some way to carry on my witness." And I believe she would. Her love for God and her faith in her Saviour is strong. May God raise up more with that same love and faith, and a like determination to serve Him.

WOMEN OF EPAMAC

JEANNETTE TUTTLE

The pressure just will not go up on the old autoclave! The child with tetanus is much better this morning! A man waiting for a hernia operation (with 60 on the waiting list) forced a strangulation of it so that he could be put on the emergency list! One hundred fifty sheets have just arrived (made possible by gifts from friends in Minnesota) and there is excitement among nurses and patients! How wonderful for them to be able to sleep between sheets again. Tata Masamuna accepted Christ yesterday as his personal Savior and there is special rejoicing! Such are the joys and complexities of nursing at EPAMAC both for students and instructors. And the Congo women play as large a part as any in making the day a success or otherwise.

During this past year we have had 42 women in EPAMAC. They naturally fall into three catagories: those of the 5-year Nursing School, those in the 2-year Midwifery School, and the wives of the male nurses. Part of the wives follow the Midwifery course while those who cannot yet read or write Kikongo sufficiently for that attend a school for married women where they are taught the elementary subjects always with two aims: first, that they might learn to read their Bibles and enrich their own spiritual lives as well as tell the Good News to others; and second, that they might have certain practical knowledge in order to be better homemakers.

The other day I met one of our EPAMAC wives in the path going toward the class room building. When asked for an explanation of her seeming agitation I was told that her husband had misplaced his notebook and th t she was going to the class rooms to try to find it for him. As I went on my way, I marveled again at the unselfish way in which these wives throw themselves and all their inter-

ests in the work of their husbands. The examinations are of as much concern to the wife as to the husband, and sometimes I think even more trying, for it is her lot to sit patiently by and keep the household running smoothly so that he may have all his spare time for studying. How alike we are the world around, no matter the race or country! The position of the Congo wife is as important as in any country, for her husband's success or failure depends a great deal upon her.

After the candlelight consecration service for the graduating classes a year ago during which the wives marched off the platform side by side with their husbands, each holding a lighted candle, this conversation took place with one of the nurses: "Oh, Mama, we saw much happiness last evening". "Yes", his missionary Mama replied, "and I saw much happiness too. I saw you going out into the world with your lighted candle telling many people the precious story of Christ. He is depending upon you to make Himself known to many of your countrymen who have not yet accepted Him." "Yes", Bambu replied, "and it made us happy to have our wives beside us. It was just like a second marriage. We felt that we were being married this time to the work that He has called us to do; not just one of us, but both of us going out to do the work together". This too is a testimony of what Christ has done in changing the attitude of the christian men toward their wives. What a long way they have had to come; but Christ is able, and the women are proving themselves as being worthy of the trust which has been given them.

All of the women patients of the hospital are cared for by the women in the Midwifery School. The maternity cases are attended by two student midwives (one from each year) along with the instructor, and it is here as well as in the wards that they receive experience and training in their chosen field of work. In the class room they follow courses in Bible, Practcal Nursing, Hygiene, Medicine, Obstetrics, Anatomy, and Physiology. For those who would say that the Congo women are slow, let them come and work with

us. We can guarantee that they will be kept continually "on their toes" in order to answer all of the questions. And the women from Kikongo, our youngest station, are right up along with all the others. We felt especially proud when Manziemi from that station so successfully passed her examinations.

Mama Lukula, Mama Mathie, and Mama Ntendu are the only women in the whole of Congo who hold State diplomas as Graduate Nurses. Mama Lukula is now assistant head nurse in our hospital and it is a joy to watch her go about her duties. Her poise and gracious ways with the patients and students make her loved by both. Mama Mathie is married to one of our Boarding School teachers and is responsible for the health of about 200 Boarding School students. Besides helping in the Boarding School, she has taught in the Married Women's School, and manages to help out in the hospital itself when we get especially rushed. All this besides taking care of her home and little girl. Mama Ntendu is married and has a fine home with two children. She is always ready to give a helping hand when needed and never forgets her witness to her Savior whom she loves.

We ask you to pray with us that each of the women who come to EPAMAC for higher training may ever keep before her a vision of Service for Him in order that many in this land may be brought, as precious jewels, to His feet.

A worthy woman who can find?
For her price is far above rubies. *Prov. 31:10*

Strength and dignity are her clothing;
And she laugheth at the time to come. *Prov. 31:25*

A worthy woman is the crown of her husband. *Prov. 12:4*

TRAVELING WOMEN

RUTH ENGWALL

We have had a few women who have arranged their garden work in such a way that they have been able to give some time to the Lord. Their names are: Mama Tomavova, Mama Sungi, Mama Talamaku, Mama Fueni, Mama Dayina, Mama Lebika, Mama Tembo, Mama Siyi, Mama Kitemoko and Mama Nsala. These women are devout Cristians and they want to witness for Christ.

The women usually come in to the station for help in making out their itinerary and for guidance. On the Bangu however the women go to their Mvungi Mampuya and his wife for supervision and teaching suggestions. This year his wife Mama Siyi is matron for 55 girls in the Bangu Regional school. The girls all go home for the week-ends and when they are home Mama Siyi finds some time to visit the near-by villages. She has stature in God. People respect her and listen to her words.

When the women return from their itineraries they report that they are well received. They say they are given more food than they can eat and also when they leave the next morning they are given more food for the road than they want to accept. The women are moved by this hospitality because they know that many of the village people often go hungry. In every village they are received with much joy and are often asked to stay longer especially is this true in villages that have been without a teacher for many years. Some villages beg for teachers and we are very unhappy that we have not enough teachers to send. Out of 19 villages visited by Mama Sungi and Mama Talamaku they found only 7 villages had teachers while 12 villages were without. All 12 asked for teachers.

Men as well as women come to the services to hear these Christian women. No woman has yet reported that any of the men have ever caused any disturbances in their

meetings. They are respectful to them and often take part in prayer. After the devotional service is over the women dismiss the meeting and ask only the women to stay for extra instruction and encouragement in the Christian way of life.

They also find much that they feel compelled to discourage. Mama Dayina is very concerned about the custom which requires that the women sit around the corpse until burial. In the olden days women had to sit around the corpse day and night with a sheet over it and themselves for as long a time as a month or more even. For years Christians have insisted upon an early burial after only one or two days, now again they are slipping back into the old ways, keeping the corpse for a longer time. The excuse is that boards for making the coffin are hard to get also they feel they must wait for relatives who are often far away at Leopoldville or Matadi etc. Another excuse is that they want to settle the estate before burial which is according to the old custom. On one of the itineraries Mama Dayina went out of her way to a village where a death had occured. She and her husband had taught in that village years ago and Mama Dayina believed she could help and she did, by singing Christian hymns with the women and by helping with the arrangements for an early burial.

These traveling women wherever they go encourage the enquirers who are under Christian instruction and they also win new converts for Christ. The report of Mama Sungi and Mama Talamaku gives 48 converts and 8 who asked for forgiveness. We cannot judge their work by the number of converts but rather by the Christ-like attitudes they create, by the lift they give to the heavy laden and by the Christian esteem they help to foster in the hearts of their fellow-sisters.

She openeth her mouth with wisdom;
And the law of kindness is on her tongue. *Prov. 31:26*

DISPLACED WOMEN

ETHEL D. BROWN

In any land we can say that city life is different from the country or the small town, and here in Congo it is the same as anywhere, when a woman comes to the city to live she lives a different life in many ways. She may be called a displaced woman, for in Leopoldville there are 100,000 Congo people and the women are very much in the minority. This is contrary to the usual situation in the villages, where many single men have left for the urban centers to work, where polygamy is practiced, so that women are more numerous than men. Only a few women ever go away from home and when one does it is usually because she goes with her husband. The single women here in Leopoldville are mostly daughters of those who have come to work and they have grown up here. It is not difficult to imagine the situation where there are so few women, among people who have not the restraints of their tribal and village life to keep them under control. Here it is not polygamy that is practiced but many women are like the woman of Sychar, who "had five husbands and the one (she) now has is not (her) husband". They are tempted on every hand by the lure of all that money can buy, clothes, jewelry, popularity.

At home in her village the Congo woman in constantly busy with her garden, cooking, caring for the children, and home. Some say that women are overburdened, and perhaps some are, but when you compare the women at home in Congo, with those of the city you can see that days filled to the full with wholesome work, help to keep temptation away. Here in the city the woman buys her food at the market, she has no garden, her house is small and takes little time, her children, if she has any, are not given much attention, some leave their children in the village with their grandmothers. So she has a great deal of idle time on her hands. Very few need to earn money, either their husbands have

plenty or they get it from other men. In the village bed time is when night falls, 7:30 or 8 o'clock usually finds the Congo village retired for the night, but here there are electric street lights which attract evening gatherings. "And they learn also to be idle, going about from house to house, and not only idle but tattlers and busy bodies, speaking things which they ought not", and may I add, doing things which they ought not.

Women in Congo are held in restraint by their mothers and grandmothers to a greater extent even than men. The mother has a greater hold on the daughter than any other relationship. When a woman leaves these restraints there is nothing to hold her unless she becomes a Christian. In the city men and women mix more freely than in the villages. Seldom in the village do they have mixed groups for fellowship in any way, except in the church services, and then the men sit on one side and the women on the other. Here at Leo there are drinking places and dance halls which the women frequent. They have the freedom of the modern civilization, but not the background of moral and Christian standards such as civilized countries have.

The people here are not easy to win to the Christain way of life, they have come here with a purpose opposed to the Christian way and surely connot be won but by prayer. Pray with us for these people whose need is so great, but they do not know their need. There are many young Christian wives who come here and are lured away by what the city offers them, we want to keep these women in the fold.

But what of the Christian women in these cities, you ask, are there any real Christian women? Yes, there are, but you can understand what confronts them and they must be truly Christian to stand up against these surroundings. Christian wives of Christian men are shining lights among city women, and they are aware of the difficulties of their sisters and often become strengthened in their spiritual lives because they see the great need of having Christ as their Saviour in order to be saved and kept from sin.

And they want too, to see the other women leave the world and come to Christ.

We see great contrasts here; over against the people seeking worldly things we have many fine Christian families, the children well cared for, attending school and church meetings regularly, because both man and wife are devoted Christians, "seeking first the Kingdom of God". In the soldiers' camp, where one would perhaps not expect to find them, there are women, wives of soldiers, who have become inquirers and have a clear and unquestionable testimony to having accepted Christ as Saviour and a desire to follow His teachings. At Easter time several women and some girls from the school were baptized. Outstanding among Christian women is Lubelo, a widow with three children who is a deaconness and Bible woman. and a teacher in our school. She has a beautiful Christian character. She had training in nursing at Sona Bata and has come to Leopodlville to help with the school and women's work. Another is Malia Nya, who teaches the children in the Kindergarten and is a leader among the women. She expounds the Scripture at the women's prayer meetings often, and in no uncertain terms, exhorting them to follow the way of Christ, and not listen to the voice of the tempter.

Others of our women help with teaching and the women's prayer meetings. We are encouraged by the large number of young girls who attend our school. We hope and pray that they may be held by the power of Christ, and grow up to be strong Christians. There is much that could be done still, but we lack workers. There is a challenge for some person who wants to help keep these who are already Christians and to bring others to see the only true Light in this world. Young girls growing up now desire to have knowledge along with the boys, this is a new phase of this generation, the women already grown have little schooling and did not desire it when they were young. Miss Benner gives full time to the school and is encouraged by the way the girls are going ahead in school. They are eager to learn all that we are able to teach them of the Christian way of living.

MAMA LUBONDO GOES TO PRE-NATAL CLINIC

ALICE JORGENSON

On Monday mornings we women hurry with our work, for this is the day we go to the Moanza Hospital to attend what they call a "clinic". As we go along the road we see other women coming from their villages, and we know that they too are going to the same place. We must not be late or we shall not be able to do much sewing. You see we go to receive help and instruction as to how to care for ourselves and have strong, healthy babies, but we are also taught other things as well. I am going to tell you all about the things we learn at this clinic.

When we have gotten settled we have an opening prayer and then our missionary Mama brings out the sewing, and calls the names of the women, for our sewing is labelled. When our missionary Mama first started the class in sewing we had our devotional period first, then a lesson in how to care for our bodies, and that is called "Hygiene", and after that we learned to sew. But some women would be late, and would disturb by coming in and shutting the door, and neither they nor those who had come on time would get much help from the teaching in Bible. Now we have the sewing class first, and if we are late for that we may not be able to finish little baby dresses for the time when they will be needed, and not many are late any more. Our missionary Mama says that this shows that we care more for the things of our physical bodies than for the things of the spirit.

When we start in this class very few of us know how to sew, but when we finish each one has learned to sew, even if the stitches are not so very even. We feel that we have accomplished something and we are happy. If you could hear us as we chatter at our work, you would hear many saying it is "*mpasi*". That means that it is a lot of trouble

to learn to sew. What a job it is to keep the thread in that little needle, and the needle on the thread. And how is one to keep two pieces of cloth together? They want to slide away from each other so that the sewing gets done on one piece only. When that happens we are in trouble, for we have to undo the whole seam. Then it happens that we get mixed up and sew the seam on the wrong side, and again we must undo it all. And how often we have trouble making "stitches" Why those little things can give more trouble than the weeding of a whole manioc field. Our teacher thinks it is right to sew toward one, while we find it easier to sew away from us. But we get going and the stitches begin to behave quite well, and it is getting really interesting, when the missionary Mama says it is time to have our devotions.

We have Scripture read to us and we pray and we also stutdy a tract called "*Nzila Mpulusu*" which means "The Way of Salvation". Today when Mama called for someone to pray Leka Lina stood up quickly and she was so thankful to God that she just prayed and thanked Him for helping her to have a nice baby girl, and for keeping her so well and strong. You see Leka has had many babies that died, and the doctor said that she had to have a Cesarean Section, which meant that she would have to have her baby by operation. When she had her first Cesarean baby she was so sick with pleurisy she almost died. Now she had been at Vanga and come back all well and strong with the loveliest little girl one could wish for. We all agreed that it was something to thank God for. She really does not belong in our class any more, but she came to show off her baby and to get the little dre s she had made.

After that we have some words about taking care of ourselves and keeping clean and not letting little things called "germs" make us sick.

But we have not finished yet. Now we must go into a small room and be examined and measured and questioned. If we are not well we are given medicine and much good advice, which if we follow we might be much better off. But it is not very easy to follow, for when we return to

the villages and talk over these things, the older women and grandmothers tell us many other things which they "know are true", and they tell us that we are not to forsake their way. And of course what they say makes sense to us for we have always gone that way, But the New Way makes us different in a good way. The missionaries say that it is because when we accept the Way of God we are born again and made to be children of God who made us all. And after all since He made us and since He sent His Son Jesus Christ to die for us because we had fallen into sin, then we should take His Way. But we need much help and much prayer because there are so many who want to tempt us back to the old way. We thought we would send you this word so you could help pray for us.

MEET DORA MANDRENNE, MRS. MUSALA

MARGARET JUMP

When Isidore Musala, the promising young native who worked for Tata and Mama L. A. Brown, wanted a fiancee he— but suppose he tells you himself.

"I did first of all what every Christian should do. I prayed that God would guide me in my choice. Then I went to my village and with the help of my older relatives I chose a village girl. But I took her to Vanga so that my missionaries could see her. They didn't like her and said she wouldn't be a very good wife for someone who wanted to be a pastor or a teacher. So I returned her to her parents and they returned my money. My relatives were angry, but I wanted to follow God's will. Then one day I was worshipping with the people at Molili. I saw a young girl in the church and I said, 'If God is willing I'm going to marry her.' After church I asked her if she would like to marry me some day and she said yes. But she was too young so I waited for about five years. Then it was almost time for me to go to Kimpese. I wanted to get married soon. I hadn't made any other arrangement with the girl at

Molili so I quickly wrote to her and asked her if she really wanted to marry me. She said Yes, so that day — a Saturday I went to her village to make the arrangements. I told her that I was working as a cook for the missionaries and that she would have to work hard too. I also told her that God had called me to be a pastor and that if she married me she would have to be one too because a servant of God needs a wife who is also His servant. I told her she must come in to the girls school at Vanga and learn to read in six months. Then I asked her if she still wanted to marry me. And she said, '*Nzolele kwame*' (I want to). So I took her to my missionaries. They all thought she was wonderful. She entered school and in six months she had learned to read very well. And so we were married. All the missionaries helped us to have a nice wedding. We went to Kimpese and *Nengwa* (a polite way of speaking of or to a woman) was a real help to me. She had a great deal of courage and faith."

And so they were married—ten years ago. Today Mr. and Mrs. Musala are in charge of our largest church. They are doing an excellent job in leading people to Christ both by word and example. God has blessed their marriage with five healthy children. They are a happy family. Mama Dora is not just a chattel existing only to satisfy her husband. She is as truly his partner in marriage, in God's work, as any wife can be.

She works hard, from sunrise until nightfall. Being a pastor's wife does not make her feel herself too 'refined' to work in a garden. Many of her days are not much different from those of the village women. She is up at the third cock-crow to bathe herself and children and shepherd them to church for prayers. Her busy day quite appropriately begins in God's house. Frequently she herself has charge of the meeting.

Then it's back to her five room mud house, to sweep, put water on to boil, heat up the remainder of last night's food for breakfast. It is the custom of Congo women to cook once a day, in the evening, and make enough for the following day. If there are no visitors Mr. and Mrs. Musala and the

children sit together at the table. The children are learning to give thanks and take their turns. When company is present the men eat first at the table and the women and children in the kitchen.

After breakfast — wash dishes and all the pots and pans so that they will be clean for the evening cooking. Then perhaps to the garden, perhaps to prepare the manioc in the stream, or to pound it, perhaps it's wash-day. Mrs. Musala has one boy who works for her; her own children do some of the work, and frequently other Christian women come to help her with the gardens. She has big gardens - manioc, squash, peanuts, corn, rice. She also keeps several pigs, goats, chickens, ducks, and pigeons. Mr. Musala has prepared a place in the stream which they have stocked with fish. At the proper season all the children go into the fields and forest to catch caterpillars and grasshoppers which they dry and keep for later eating. Mrs. Musala looks after the diets of her children. Towards evening she comes back from her work, bathes in the stream, and then makes the evening meal.

After dark they may sit around their cooking fire eating roasted peanuts or perhaps just talking until one by one the children are put to bed, and finally the adults follow.

Mrs. Musala was quite proud of her house, and well she might be, because although she doesn't have many of the things that we consider necessary she does have beds for her family, and even some mosquito nets. There are boxes to keep their clothes, a safe for the food, dishes, and spoons, basins, and cooking kettles, a well-stocked food store, table, chairs, mats on the floor, pictures on the wall. Everything was spick and span. (It's true that she did know I wanted to see her house but it had the air of being used to spick-and-span-ness). Her children were dressed nicely although of course they weren't clean all the time. It's pretty hard to keep clean clothes on a youngster who has only two outfits. Mama Dora herself has several lovely dresses which she bought with garden money. Cloth is the big expense for these people. A piece to make a woman's dress costs 300 francs.

Pastor Musala earns 150 francs a month.

When the pastor is away from the post, Mama Dora takes charge. She also has charge of the monthly women's meetings, and is asking now that in addition to the Bible lessons we prepare some lessons on learning to read and on simple child care so that she can teach the women those things too. She is especially concerned about the village teachers, wives who are not giving as good a witness as they could. She is not at all afraid to take part in the services-lead in prayer, read scripture, preach, or translate.

This is Mama Dora Mandrenne, Mrs. Musala, happy, industrious, intellingent, consecrated. As Mr. Musala said, "I am a fortunate man." We agree.

WORLD DAY OF PRAYER IN CONGO

LEOPOLDVILLE -- To-day we the women of Africa joined hands with our sisters around the world in a service of prayer, for ourselves and for our children, for our sisters and their children, for our church and the furtherance of its work in this our world. It has not always been our privilege to thus join hands in this great circle of friendship. We here are very new to the church of Jesus Christ. Most of us older women are first generation Christians. The younger girls are our daughters. They must grow up in the paths to which we have so recently set our feet. But now that we have set our eyes toward the Kingdom of God, there is no keeping us back.

Most of us came directly to Sims Chapel from market. We came directly out of the bustle and rush of our daily lives into the quietness and security which is to be found when sisters meet at the throne of our God. At eight o'clock we heard the bell rung over on the banks of the Congo river, and we knew it was time to come. We put our market produce and food for the day into our big baskets and put the baskets on our heads, wrapped our cloths more firmly about us and started out on the short route to the chapel. Only a few of us, comparatively speaking, came. We left many behind,

but I was proud that I, too was not left behind. As we moved through the market area more and more women joined us, all with their baskets on their heads and many of them with babies on their backs. We had all heard the call of the bell.

We sat very quietly in our places, trying to hush our babies. And then we heard others coming. It was in this mood of expectancy and hope, of faith and love that we worshipped in Sims Chapel and joined ourselves as one link in that great chain of prayers around the world. We ourselves led in prayer, we stood to sing the hymns of our God, we worshipped in the words of the Bible as read by the school girls, we sat in silent prayer as our young Bible woman and the teacher of our girls, Lubelo, sang. We gave of our money as well as our prayers for the carrying on of the work of our God among our sisters who have not yet heard His call.

We women of Leopoldville are representatives of many tribes and tongues. We worshipped in the two inclusive tongues of Lingala and Kikongo. When finally the benediction was pronounced in both these languages, we all paused to give one parting hand clasp in the chain of prayer around the world. And then we stood up, tied our babies more securely on our backs, put our baskets on our heads and went out to our daily work with its happiness and its hardships. After all, we all know that prayer is not the only thing that binds us closer to each other and to God; in the work of our hands we are bound closer than we ever realize to the women around the world and to our Father who is himself a Worker.

PHYLLIS BENNER

* * *

WHEN THE MEN TOOK A BACK SEAT—Had you looked into our small but beautiful stone church the morning of the World Day of Prayer you might have asked, "Where are all the men?". True, most of the school boys and men were missing. Only those who had to, attended and they were sitting way in the back of the church. It was quite evident that it was a women's meeting. However,

this was not true in the villages or at our posts in the district for they numbered, men and women, from two hundred to over four hundred at each place, having a total attendance of over two thousand.

Naomi Lumengu, a graduate of Kimpese and the wife of our present pastor, led us. After the preliminaries our service was divided in three sections. For the first part Naomi brought us a story of the Life of Pandite Ramabai, an Indian widow, who devoted her life to helping the women of her land. After this our prayers ascended to God for the peoples of India.

Our thoughts were then turned to "others" in different parts of Congo. Our women have been praying so definitely for the women to the west of the Inzia River, the Bayakas, those who have not had the advantages of knowing Christ, those who are still steeped in sin and fetish worship, those who have not been brought the Good News of salvation by any messenger so far. May the day soon come when they too will know Christ.

The third thought was brought by Malata Nsungi, the wife of our head teacher. She told in detail in the dialect of this section the beautiful story of Naomi and Ruth, emphasizing the verse, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God," after which a number prayed for our church here, our homes and our children. We closed with the hymn, "Take the Name of Jesus with you." If we all truly did, many homes and children were blessed and it is hardly likely that the day did not bring its blessing to all who prayed with us in spirit and in truth — possibly even including the men on the back seats.

MOANZA — M. H. BUBECK

CHRIST FOR THE WORLD WE SING—Many ask the question today, What does this mean—World Day of Prayer? I too have that question, but we can read the answer in God's word. Deuteronomy 4:8-10; Ps. 147. God has made people of many tribes and languages, but he wants all of us to come to him to learn. All of us must gather together so that we can learn His will.

On the twenty first of February we met together at Vanga. There were many of us from the station and from the villages also. The theme of our meeting was, "In all the roads of life, Father, lead us."

Our lesson was that we must carefully consider God and his salvation. It is not a small matter, and if we think about it we must tell it to our friends and relatives, to all those around us. God wants us to do that for Him.

After our prayer period we listened to some of the women who read of the different roads in our life. We know that we must help prepare these roads of God in our country too. We want our people to follow God's road to Peace, and we must have peace in our hearts if we are to know that road. Another road is the road to Truth. We must also follow the road of Light, and the road of happiness in Jesus Christ. In all of these roads God must lead and guide us.

VANGA — NABOTH KOTHO

We had our meeting on the World day of Prayer at noon. The people were very attentive and were very happy to hear about this day. Because we haven't any women yet who can read we asked some of the men and teachers to take part in the program. There were one hundred eighteen people all together, fifty-eight of them were women. We were very happy to know that we could be in fellowship with other Christians on this day.

VANGA — SOLOMON NSOMO

World Day of Prayer — observed in villages that first heard the story of Christ only a few months ago. World Day of Prayer, observed by people who a few short months ago did not know how to pray. World Day of Prayer — observed also in India, China, Japan, America, all over the world by other hundreds of searchers. Could anything show more clearly how right it is for us to sing, "Christ for the world we sing. The world to Christ we bring!"

VANGA — MARGARET JUMP

STATION NEWS ITEMS

LEOPOLDVILLE — The baptistry which had been projected at the writing of the last news items, has been completed and already baptismal services have been held twice. It is a moving sight, and a source of deep satisfaction to the missionary, to see the new converts as they come into the full fellowship of the church - pupils from our own school, grown-ups who have come to Leopoldville from various Protestant missions, and soldiers who may never have heard the Gospel before they came to the military camp here.

Ruth Dickey and Emily Satterberg received a warm welcome upon their return from furlough. They had a miserable journey and were all the more thankful to be actually in Congo again.

The secretary still travels a lot and occasionally he lets his wife accompany him. More than ever, one wishes he "could be twins" so as to work in two places at once. The need at Leopoldville is so great, we surely ought to have a family who could give all their time to the evangelistic work here.

The new mission car is here and attracts a lot of favorable comment wherever it is seen. It is beautiful to look at, comfortable and silent to ride in, but we still feel a bit self-conscious as we use it. The first time Harry Brown drove it home he said he felt like a boy with his first long trousers.

Among the recent visitors at Leo were Dr. Haynes of the world committee of the Y.M.C.A. and Dr. Adams of the National Baptist Convention of the States. We were glad to meet them, and hope their visits will help further good race relationships and prosper the work of the Kingdom as a whole.

We are sorry to see Dr. Mabie leave for America. It has been a very real personal pleasure to have her back in Congo, and the translation work she has done will be of lasting help to the mission.

Douglas Brown is the first of our missionary family to become a student at the government lay school in Leopoldville. We are glad that there are educational facilities now for the children on the field. We have indeed been grateful for the opportunity of sending the children to Lubondai, and for their development while there. We trust that the lay school may prove as satisfactory.

RHODA ARMSTRONG

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MOANZA- Feb. 3. — Dr. A C. Osterholm and Dorothy Wiseman paid us an unexpected visit due to the illness of the wife of one of our teachers.

Feb. 21. -- World Day of Prayer-We prayed.

Mar. 13-20— T. E. Bubeck met a committee at Dinga to investigate a new mission site.

Mar.27-Apr.1 — Kwango Conference. Our Mission Secretary and his wife met with thirty-six delegates from Vanga, Kikongo and Moanza.

Apr.2. -- Eva Shepard left for a vacation at Wembo Nyama.

May.26. -- Alice Jorgenson, our nurse, after a busy exhausting term of service, left for a well earned furlough.

M. H. BUBECK

BANZA MANTEKE -- Esther Ehnbom is rejoicing over the erection of several new houses at Luzadi (our leper village) and the lepers themselves are as happy as can be to move into nice new brick houses in great contrast to the miserable hovels in which lepers often must live in their own communities. And there is never a more appreciative audience than the lepers at the regular Sunday afternoon service. We are hoping that some of these days we shall be able to have a "clean" village near Luzadi where the untainted children of lepers may live in near proximity to their parents and yet not living in the same house with them and being constantly exposed to the dread disease.

The Sona Mpangu church (Sona Mpangu is the native name for our new Banza Manteke station) are a proud group these days as they see the teacher's house nearing completion. The reason is that this house is being built with their money. All the school pupils have made their contribution by carrying so many loads of bricks on their own time without remuneration and the grass roof is being put on by experts and tied down securely in the best way they know how. Only the best is good enough as they want to be proud of *their* house. It is a good illustration of what they can do when they are given the right incentive.

Mr. and Mrs. Engwall made a double-purpose visit to four of our regional schools recently and took a fat bundle of unanswered letters along with them to answer in spare moments. Well, those letters came back unanswered as there just weren't any spare moments. Mr. Engwall was kept busy helping solve the church problems saved up for him and for a whole day was holding a *Domestic Relations Court*. Mrs. E. was kept busy with the teachers of the village school of the region as well as with the teachers of the Regional School, interpreting the school program and giving advice in regard to the conduct of their work. The visits were thoroughly appreciated and we had a wonderful time together with our Congo colleagues, especially around the camp fire at night. There were also a number of decisions for Christ during the meetings. The trip was made mostly on foot.

'CHILDREN'S DAY' with a program carried out entirely by the little tots proved of great interest to all and especially to the proud parents. Credit goes to Mrs. Abbott who has faithfully carried on the Sunday School work during this school year. Memory verses for the entire year were recited and "action" songs were sung in a way that spoke of conscientious work on the part of both teacher and pupils.

For the outdoor representation of the Wanderings of the Children of Israel, Annis Ford made a very good replica of the Golden Calf but, like the Children of Israel, she bacame attached to her golden calf and was loath to destroy it. When taking her second year language exam the other day she was found with the golden calf propped up beside her as her mascot. From all reports the exam was successful.

The other Sunday we had the pleasure of listening to the Girls' Chorus. The remarkable thing about it was that the song they sang had been composed by their teacher and even set to music and he had taught them to sing it in parts. Of course, he is not the only one to have done that here at Sona Mpangu. We have Remy Malutama who has translated and also composed any number of songs and taught them to his choir. All this gives us courage and gives us faith in these people that they have real capabilities that need to be awakened and utilized.

M. S. ENGWALL

SONA BATA: — Since the beginning of the year some three hundred have been baptized in the Sona Bata field. This has meant that three times this number of inquirers have been examined in villages scattered through an area of several thousand square miles. The gatherings in the villages where such baptisms have been arranged for have been large and enthusiastic. There are still many inquirers who will be baptized during the coming months.

There has been quite a passage of missionaries lately along the Matadi—Leopoldville railroad which passes through Sona Bata. We have had the pleasure of welcoming at our station Miss Emily Satterberg, returning from furlough, and

Mr. and Mrs. Edwin Boone and Miss Vera Murdock coming to the field for their first term of service. The Sona Bata people, native and white, have given these friends a royal welcome. Miss Satterberg is helping to relieve the burden at the hospital, where the absence of Miss Jennings (just left for furlough), and Miss Varley (gone to help with an epidemic of meningitis at Kimpese), is definitely felt. Dr. and Mrs. Tuttle and Miss Satterberg have had their hands full indeed, giving final examinations to the medical students at E.P.A.M.A.C. preparing for graduation time, and carrying on the increasing work at the hospital, in which every bed is taken and where Dr. Tuttle has a formidable amount of surgery to perform.

At the school Miss Anderson and her staff are preparing for the end of the school year, after which Miss Anderson will start her usual long and arduous round of visiting the schools during the dry season.

Next week the station activities (emphasis on the activities) will be increased by the arrival of the children returning from school at Lubondai. Three Tuttles and three Gittings can do a lot of things separately and collectively!

LEONARD GITTINGS

KIKONGO — We are rapidly rushing towards the end of the school year, and the beginning of the dry season. The new house is all ready for the Robbins whom we are expecting very soon. Ernest Atkins' machine shop will soon be ready, the new water tank is ready to be set up, Ruth Dickey has already completed a very successful girls' camp. We hope for some boys to become teachers in the village and station schools, when they graduate this year, and some girls to qualify for entrance into Central school. We missionaries are now looking for spiritual impetus and practical suggestions from the Conference at Banza Manteke. In short Kikongo is in a state of expectancy. Incidentally Gertrude Anderson has just heard from New York that she is allowed to complete her term in Congo which gives her much personal satisfaction.

GERTRUDE ANDERSON

A SUCCESSFUL CONFERENCE

T. E. Bubeck

Conferences and conventions seem to have a faculty these days of ending in disappointment, even in disruption, which is putting it lightly. It is, therefore, with more than the usual satisfaction when one is able to use with justification such words as agreement, unity, and gratification in reporting a conference in our day.

As one looked over the agenda of the Kwango Conference of the A.B.F.M.S. one was forced to admit that it carried questions explosive enough, but as one sat and listened it was evident that the charge was deeply laid and was controlled by the Spirit of God, Who united the hearts and minds of the thirty six or so delegates (including eight missionaries,) so that the discussions and the reports were not wasted in endless debate, in the expression of opinions not thoroughly thought through, or in a spirit which is always out of place among Christian leaders.

It might be hard for some to believe that the question of salaries, pensions, and privileges was only casually raised and was never permitted to become the topic of major consideration. That it was raised from time to time is true, but it was refreshing to some of us to see them so engaged in larger things that it was forgotten almost entirely. Nor must it be thought that it was deliberately crowded out by careful manipulation of a "steering committee". The "steering" was done by One into Whose hands the conference was committed to Whom the constant wrangling over finance and funds, over chips and clinkers, over party and faction is not only displeasing but a dismissal.

The success of the conference was due largely to prayer on the part of a great number. That did not take the place of preparation of another kind for the program, the agenda and much else were worked out by our mission secretary and his able wife who at the close even mimeographed

the eight-page report so that the delegates were able to leave the last morning with a complete report of the conference in hand. Beat that if you can.

Nor must we fail to mention the elaborate preparation on the part of our Congo leaders on the station. Arrangements were made to the most minute details. Roofs, floors and walls were refinished and beds were washed and D.D.T.-ed. Provision was made for needs which we without them would never have thought of. The visiting delegates were divided so that none might be offended. Special respect was paid to not only the older ones, but to those from the older station—Vanga. A menu was prepared which certainly deserves mention even though space will not permit a copy of it here excepting, perhaps, for one day only, which has been chosen at random but which is typical of the rest. Breakfast: Cornmush, coffee, friedcakes. Dinner: Roast pork, luku (manioc mush), or bikwangas (manioc bread.) Supper: luku, bikwangas, cold meat, greens with peanut butter, tea and biscuits.

Each day began with the customary season of prayer led by one of the delegates. At ten-thirty the morning sessions gave way to the morning devotions led by three Congolese and three missionaries. These were more than a pious gesture, or than a well-timed break in the discussions. They were symbolic of the manner in which everything throughout the conference yielded to the voice of the Lord and the will of the Lord in our midst. The first morning Samuel Ilela, pastor from the Kikongo field led the devotions using the passage in Matthew 28:20. His missionary appeal to expand our ministry to areas still unoccupied was much better given than it could have been by one of our missionaries. The following day "Chet" Jump from Vanga, chairman of our finance committee brought a very appropriate message on the Christian's use of money from the parable of the rich fool. So each day our thoughts were turned to the word by thoughtful and appropriate messages.

Moanza has never before, to my knowledge, entertained so many guests. It was an experience to be remembered. It

was not out of curiosity, however, that so many crowded the little church on the Sunday morning of the conference. Those who came heard an excellent Palm Sunday message by our mission secretary. Those attending never anticipated that they were to have the pleasure of hearing Dr. A. C. Osterholm of Vanga sing "Open the Gates of the Temple" in Kikongo for the first time for it had been translated the previous day by Viola Smith of Kikongo. There is no doubt but that all who were present will remember for a long time the appeal made to them as Christ was presented in song and story that morning.

In the afternoons we broke up into groups for discussion of various phases of the work. Church problems were considered and school programs formulated. Agricultural work and institutes were discussed and medical work was analysed. The finance committee tabulated and apportioned the expenses of the conference and the Christian home was elevated to its proper place in the community in group discussion and later in its report, and the needs in the field of Christian literature were listed. Each group brought in a report which was again discussed, amended if necessary and then adopted. The evenings were free for good fellowship and games.

The discussions were not without those little much needed injections of wit and humour without which any conference would be drab and dreary. We were very seriously discussing the divorce question when one of the attending deacons feeling perhaps that we were becoming too idealistic objected with: "That's allright, but the problem still remains what to do with a wife that just will not work." The group fairly howled to the embarrassment of the poor deacon.

Some conferences choose their themes months ahead. That was not done in our case, not due to lack of preparation but because it was not felt necessary to the success of the gathering. However, toward the close we felt the Spirit of God leading us to one thought, to one verse, and to one supreme need, summed up and expressed by Viola Smith in a spontaneous ten-minute devotional address in which she turned our thoughts to John 12:32, "And I, if I be lifted

up from the earth will draw all men unto me." Thus we closed with the thought of attractive and cohesive power of the uplifted Christ, a fitting thought and theme, and an appropriate conclusion to a successful conference.

CHOOSING THE NEW BAYAKA STATION SITE

LEONARD GITTINGS

At our last field conference a committee of four was appointed to investigate the matter of a suitable site for our new Bayaka station. One of the committee, Mr. Robbins, however, was still on furlough when the time came for us to meet in the Bayaka country, but Messrs Bubeck, Smith and myself were joined by Mr. Armstrong, Mission Secretary, and Mr. Atkins, our mission builder, making a team of five. On March 13 we met in the heart of the Bayaka field and set up our camp at Dinga. We were fortunate in having Mrs. Armstrong and Mrs. Smith to care for our camp and cooking, and they did a splendid job of looking after us. Prior to our meeting, native leaders from our Kikongo station had spent some time scouting around for suitable sites, Mr. Smith having given them instructions as to what they should look for. We were grateful for their work, for they knew the country well, some of them having served as field workers out among the Bayaka. We are sure that our readers will be interested in the method of procedure for selecting a new mission site, and in our observations as we carried out the task.

Here are some of the things we decided we must look for: First, because a mission station must assume responsibility for thousands of square miles of country and hundreds of villages, it should be located somewhere near the center of the field. Second, now that the government is opening more and more motor roads, it is advisable to settle on or near one of these, even though it may not always be a very good road. Third, good water and firewood must be within easy reach. Then, for your building needs, it is necessary to have

suitable timber trees, as well as clay and stone for making bricks and cement. Fertile garden land is another necessity. The presence of fever-carrying mosquitoes has to be considered and nearby streams should be free from the parasites that spread disease widely, through the water in which the people bathe or which they drink. It is wise to get as high an altitude as possible and in selecting the final spot for your buildings, you must take note of the prevailing breezes. Finally, while not absolutely essential, it is desirable to get a good view. It is restful to be able to look from your house over a pleasant view after a day spent amid the dirt and noise of the villages or surrounded by the driving activities of the station itself.

So, armed with compasses, an altimeter and other gadgets we set out from our camp daily, getting as far as we could by car and then tramping the rest of the way. Over the plains, up the hills, down into ravines we tramped, climbed, scrambled and slid, until at night one felt pretty tired. After several days of this we decided on what we thought was a suitable site and made a rough plan of the area we wanted to include in our concession request to the government.

Now something about the Bayaka themselves. This tribe is still primitive and lives on a low plane. Their villages are dirty, and their houses miserable little hovels made of grass or leaves. Never, I think, have I seen so many fetiches, anywhere in the Congo. In the paths and village streets, on and around the huts, fastened to trees and poles, enclosed in special fences everywhere you looked you saw charms and idols. The people themselves carried them in their hair, on their wrists and ankles round their necks and waists, and small children were sometimes laden down with bundles of charms suspended around their necks.

Disease and dirt were everywhere, and the women and and children seemed to get the worst end of it. In one squalid little hut we saw a young mother who had recently given birth to twins. They had died, and the elderly husband had shut his young wife up in this hut for ceremonial and superstitious reasons. Before another hut

squatted a sickly-looking woman who had borne a child the day before. The tiny baby was lying on the ground in front of her in the full blaze of the mid-day sun. Another wretched woman sat outside her hut with a terrible tropical ulcer sapping her vitality. The only covering for her wound was a dirty poultice of leaves. And so I might go on. Yes, there is plenty of work here for someone, and these are the conditions that the Gospel of Christ and the ministry in His name have come to change, and these are the conditions that have over and over again been transformed by missions.

Yet the Bayaka are a proud and independent race. They are great hunters and love to be out on the trail. Many of them use only spears, bows, and arrows, but one also sees men everywhere with muzzle-loading guns. As we wa ked over the bush we were continually meeting parties composed of these almost naked nimrods. Some fruit has already been gathered from among them, but there are many more who are soon to hear the call of the Son of God, "Come follow me." I am sure that some bright Christians are to come from among these wild tribesmen.

The natives at Dinga where we pitched camp were excited about having so many white people among them at one time. But the cars were the greatest wonder to them. Never had such an array been seen in those parts. Mr. Bubeck came rolling from the south in his ex-army ambulance, his sturdy motor sounding like an airplane taking off. Mr. Smith came round from Kikongo in a Dodge one-ton truck, and Mr. Armstrong from Leopoldville in a Chevrolet suburban carry-all. I traveled the 500 kilometers from Sona Bata in our Ford station wagon.

Pray with us that the day shall break and the shadows flee away from many hearts and homes in the Bayaka country.

Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates. *Prov. 31:30-31*

GOD'S WORK MUST GO ON IN CONGO

EDWIN BOONE

The annual conference of the A.B.F.M.S. Missionaries and their families held at Banza Manteke June 5-13 was attended by all but three of the missionaries now on the field. There were thirty eight missionaries and seventeen children present. Business sessions were held each morning with chapel service at ten o'clock. In the afternoon committee meetings were held and in the evenings there were worship services. In the entire conference there was a wonderful spirit of fellowship and cooperation. Each missionary had come with only one goal in view, namely, to seek and carry out the will of God for the work in the Congo during the coming year. With this goal in mind much time was spent in prayer and often committee meetings and business sessions were stopped for a season of prayer to ask the direction of our Lord on the matters at hand.

Reports as read from the various stations were uplifting. The school work is progressing on each station and throughout the districts. Medical reports showed the heavy load which the two doctors on the field are carrying. The Vanga report from January 1, 1947 to date showed 4,493 dispensary cases treated, 625 hospitalized, 210 surgical cases, 115 obstetrical cases and 7000 small pox vaccinations. Dr. A.C. Osterholm also cares for the patients on the Kikongo and Moanza stations by making regular visits to them. The Banza Manteke hospital under the leadership of Miss Esther Ehnbom, R.N., reported for the full conference year 1619 hospitalized, 12,494 treated, 33,735 consultations, 156 operations, 909 baby clinics, and 11,133 people examined for sleeping sickness and other diseases out in the districts. Dr.G.W. Tuttle, along with his duties at Sona Bata hospital and the head of the medical school, goes monthly to Banza Manteke for the operations and other medical work which calls for a doctor. Several new dispensaries have been opened in the last year.

In one of these 1000 people were treated in the first two months and Dr. Tuttle examined some four hundred people on his first trip to this dispensary. Along with all of this medical work there is always much personal work in talking with people about their souls and their relationship with Jesus Christ.

Each year many people are dealt with by the missionaries. During the past year Mr. Chester Jump talked with 2,176 people and of these 1,236 were found ready for baptism and were baptized.

In addition to the regular church activities on the Banza Manteke station, they held a Religious Emphasis Week in February. From these services came forth seventy boys and girls to accept Jesus Christ as their own personal Saviour.

After the Congo people are led to Christ they, like other people, must be guided and trained in the way of their new lives. They are taught how to win their friends to Christ. Under the leadersheip of Miss Doris Wiseman the girls at Vanga have a "Fishers of Men" Club. They meet each Thursday night for prayer and Bible study. As a result of the work of these club members girls on the station often come one by one to talk with "Mama Wiseman" asking such questions as: "How can we know that we are saved?" "What is the new birth?" "How can we lead another person to Christ?" There are now forty-five members of this club and they have won twenty nine to a saving knowledge of Jesus Christ. The natives are also taught to give. Tithing is always held before them as the means of giving. Since these people are won to Christ by foreign missionaries who have come to work with them they also have an interest in being missionary in spirit and in actions. This they do by giving of their money and many of their lives to serve their Lord whom they love. They give for the support of small churches out from the regular church centers and one church gave 8,609 francs ($197.00) to the World Mission Crusade. Yet another field of training is that of leadership and taking part in the church program. Quite often the natives are very

original in their own ways of doing things as is shown in the following incident. Louise Kasumbu was leading the devotional period following a sewing time for the women. To illustrate her remarks she brought a bottle with five living roaches. She said, "When roaches are in the yard the chickens quickly devour them; but down in the bottle they are safe from the enemy. We must keep God's promises deep in our hearts so that we can stand testing times and the attacks of the evil one".

Four new missionaries were welcomed into the family: Vera Murdock, Helen Gaskill, and Edwin and Janet Boone. All of these were assigned to Sona Bata for language study. The first of January, 1948, the Boones will go to Leopoldville to carry on in the work which Miss Phyllis Benner has been doing. She goes home on furlough at that time. It is not an easy task to staff all of the stations with far too few missionaries to fill all of the much needed positions. However, very few changes were made in the staffs. Mr. and Mrs. E.R. Abbott were changed from Banza Manteke to Moanza where there is a great need of two men on the station and where Mrs. Abbott can serve as nurse in the absence of Miss Alice Jorgenson who goes home on furlough soon.

Dr. Jean Austin, who is studying in Belgium, will soon be coming to the field. Miss Jean Luckey will also be coming soon. Several missionaries who are on furlough will be returning soon but others here must go home on furlough.

All business transacted was of importance but there were three items which were outstanding. First, the conference voted to take an active part here in the Christian Life Crusade program of Evangelism as carried on in the States. Materials from home will be asked for and adapted to the situations here. Secondly, plans were started for two schools which likely will be called Rural Institutes for Christian Training. One of these will be started at the earliest possible time in the upper Congo at Kikongo. The other will be an experimental school under the supervision of the Banza Manteke staff but fully carried on by native teachers and

workers. There is a great need for such schools to train the natives who must go out to teach in the village schools and to pastor village churches. The main subjects to be taught will be Old and New Testament, Evangelism with emphasis on personal work, and Agriculture. Thirdly, the prayers of many missionaries are being answered, the hearts of many natives gladdened and the gifts of friends at home are being used to carry the Gospel into new areas since the conference voted to start the work among the Bayaka peoples. In designating Mr. and Mrs. William Robbins to Kikongo it was with the understanding that Mr. Robbins be permitted to commence the work at the new Bayaka station. This is a forward step. For years these natives have been asking when they can have missionaries of their own. But, happy as all are to have this new station, each one, by looking at the territories where there is no protestant work at all, can only pray that God will raise up funds and many missionaries for this country that His work might be carried on in the present fields and reach out into the many needy places from whence those who are now on the fields have already heard the voices, "Come over into Macedonia and help us".

Dedicated to God and with faith in His willingness and ability to provide our every need we march forward for and with Christ in Congo. We call to you at home to march with us.

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EDITOR'S NOTE: Just another reminder that the subscription price has been raised, it is now 35 cents in U.S.A. and 15 francs in Congo for a subscription of one year. If you have sent in a subscription this year, paying 25 cents, it will cover three issues only. If you are paying your own subscription, the date of expiration is noted on the address label.

OTHER NEWS ITEMS — As we go to press there are a few general items of news which will be of interest. The Robbins family has arrived in Congo. We are very happy to see so many people coming from home. We hope to see Miss Eldredge soon, as she is on her way from U.S.A. to Congo. Some of our number will be going home on furlough, Mr. and Mrs. Armstrong will attend the Baptist World Congress on their way home. Miss Alice Jorgenson and Miss Dorothy Wiseman will leave in the summer. We are sorry to have workers go but they are due a rest after a full term of service and in some cases overtime service on the field. This year though we are fortunate in having more people coming than going, but that doesn't mean that we have an abundance of missionaries, we are in great need for many more workers, the field is white unto harvest, but the laborers are few.

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— CONTEST —

We are looking for a new name for our Congo News Letter. Have you any suggestions? If so send in your suggestion to the Editor. Get it here by April 1, 1948, allowing two months by ordinary mail from U.S.A. and ten days by air. The person whose suggestion is accepted will be given a subscription of one year, to C.N.L. for a FRIEND.

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